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FROM THE MESSENGER.

Vermont Juvenile Missionary Society.

CONTINUED.

ADDRESS

Of the Vermont Juvenile Missionary Society,

To the people of the State.

Whoever seriously contemplates the present condition of the world, sees that much is to be done; a great work is to be accomplished. The fall of man was indeed a tremendous fall. It involved the loss of all the most precious and desirable, of his Heavenly Father's gifts. It reduced our whole race to a state of sin, misery and death. It barred against them the gates of Paradise, hedged up the way of life, shut them out from the love and favor of God, and left them helpless and hopeless. The highest archangel in Heaven could devise no plan of relief, nor foresee any way of escape for us. No destiny seemed to await any son or daughter of Adam, but the "blackness of darkness forever." Infinite was the wisdom, and glorious was the grace that opened the door of hope; and that having found out a ransom, proclaimed liberty to the captives. God was pleased "to lay help upon one who was mighty to save," even upon his own Son. He, it was, that left the seat of his Father's glory and the bosom of his Father's love, to deliver his guilty children from the curse of a

broken law, and to proclaim a-midst its thunders, "Peace on earth and good will to men".— Having by the holy obedience of his life, fulfilled all righteousness, and by his sufferings and death, wrought out for us a glorious salvation, he ascended to the right hand of the throne of Majesty on high, where he is "exalted to be both a Prince and a Saviour." More than eighteen centuries have rolled away, since the messages of peace and pardon through the blood of the cross, have been proclaimed to guilty men. It is by accepting these offers alone, that the soul can be recovered from its apostacy and return to God. "For there is no other way or name given under heaven among men, whereby we can be saved, but the name of Jesus." Why then do multitudes of our fellow men, never flee to this only refuge and hope of guilty sinners?— Why do they never invoke this sacred and all prevailing name. The answer which God by his Spirit gave to this inquiry when made with a more particular reference to the heathen world, will substantially apply to many even within our own borders. "How shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" It must indeed, be

acknowledged, that through the blessing of God, there are few of the people of this State, and comparatively speaking of the United States, of whom it can truly be said, that they had never heard of a Saviour. But what multitudes surround us, yea are in the midst of us, who have heard little more than his name; who remain wholly ignorant of their perishing need of redemption by his blood; who know little theoretically, and nothing practically, of the glorious plan of salvation revealed in the gospel. But shall this dark and gloomy state of things endure forever? Shall gross darkness always cover the people? No; the scene shall change a brighter day shall soon dawn. The promise of God shall stand sure, and that promise is that the "Knowledge of the Lord shall fill the earth as the waters do the seas, and all flesh shall see his salvation."

What then are the appointed means by which this mighty moral revolution is to be achieved? The distribution of the Bible is doubtless among the most powerful instruments for effecting this great end. The whole plan of salvation with all its bright and blessed hopes, is revealed in the gospel. There life and immortality are brought to light; the terms of acceptance with God are prescribed, and the gracious offers of pardon to all repenting and returning sinners, are proclaimed. We honor those therefore, who are labouring for the universal diffusion of the inspired volume.— It is a glorious work of benevolence: we rejoice to see it prosper; and we desire to bear it on our hearts, to remember it in our prayers, and to aid it with our influence. But the Bible itself teaches us, and experience also proves to us, that it is not by means of the *written word* alone, nor by that chiefly, when unaccompanied with other instructions, that the savor of Christ's name is to be every where spread, & all men brought to the knowledge and acknowledgement of the truth. It is the *preaching of the gospel*, that God has more especially ordained, as the instrument of extending the faith and salvation of the Redeemer. This truth is directly inculcated in various passages of the sacred oracles, and is most clearly implied in the terms of Christ's commission to his disciples; "Go ye into all the earth, and preach the gospel to every creature."

The duty of christians on this subject, is no longer matter of doubt. The age in which the church wickedly wasted her time and strength, in idle contention about names and forms, to the neglect of the great practical duties enjoined upon her by her Lord, has we trust, forever passed by. Juster sentiments and a better spirit, have at length, roused her from her slumbers, and excited her to active and powerful exertions.— The objects which her efforts should tend to accomplish, are clearly seen, the means by

which they are to be effected, are well understood, and something of their infinite importance to the souls of men, begins to be realized. She appears in the true spirit of the penitent, to come forward with a willing heart to retrieve her past errors. She deeply deplores her former disobedience to the commands, and remissness in the service of her redeemer. She pours in her wealth cheerfully into the treasury of the Lord.—She diligently instructs her children in the knowledge of the scriptures, which are able to make them wise unto salvation. She rears up her sons to minister at the altar—she teaches her daughters to labour and pray for the success of her cause, and to enrich her coffers with their costly ornaments and precious gifts. She almost daily commissions some herald of the cross, to go forth within her own borders, or perhaps to some distant heathen land, to make known the unsearchable riches of Christ, and to publish the glad tidings of salvation by his blood. Her members are, it is believed, more generally than at any former period, wrestling with God in prayer for a blessing on her exertions—mourning over her still great deficiencies in zeal and faithfulness, and intreating that the spirit of her risen Lord might descend in larger measures and rest upon her. In the mean time, God is exhibiting abundant evidence that he hears the prayers of his people, and remembers his cov-

enant with them. He has promised, that the gates of hell shall never prevail against his church. He has accordingly thwarted the schemes of impiety and infidelity; he has poured everlasting contempt upon their efforts to spread the empire of darkness over the moral world.—His Spirit is every where seen to operate upon the hearts of men, with a secret and gradual, yet powerful influence; inclining them to favor his cause, restraining the violence of the malignant and ferocious passions,—quenching the thirst of war and blood, and inspiring the bosoms of kings and their subjects with milder principles and a more peaceful and benevolent spirit. In very many places also, the holy ghost has revealed from Heaven with power;—rewarding the faithful labours of his servants, gladdening the hearts of his people, and causing multitudes hitherto bound in the chains of sin, to rejoice in the liberty, wherewith Christ made his children free.

The present, when compared with the past, may be reckoned a new era in the history of the Church—a day of God's power and glory. And the language of our Saviour to some of his cotemporaries, may, with peculiar emphasis be applied to this generation: "Many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them."

It is at this interesting and

eventful period, that numbers of Zion mourn, because few come the youth of this state, have felt to her solemn feasts; her walls it to be alike their duty and crumble by gradual decay, or their privilege, to come up to are thrown down by the violent the "help of the Lord." They assaults of her enemies; and desire not only to mingle their their hosts thronging the breach, supplications to God, with those occupy this part of the celestial of their brethren, but to unite city, and lay waste the heritage their active exertions with the of God. These are melancholy general effort to prepare the way truths; they are facts within the of the Lord, and to make the knowledge of every one, who desert and the solitary places has at all inquired into the religious state of his brethren around him. It is with a particular vocal with his praise.

The destitute condition of many towns and societies in this state, is well known, and has for a considerable period, been the just cause of grief to every pious and benevolent heart.— Many churches and congregations have for a long season been walking in darkness, and perishing for lack of vision.— They have been suffering a deplorable famine, both of the *written and preached word*.— Immorality and irreligion have, of course, been gaining ground among them. For where the gospel is not preached the Sabbath will not be hallowed, and where the Sabbath is not hallowed, there will be confusion and every evil work. Many of the real disciples of Christ, have from year to year, been sitting in desolate places, entirely removed from the stated ministrations of God's word and ordinances. They are left to wander in the desert, like sheep without a shepherd. Oftentimes their hearts are pained with seeing grievous wolves break into the fold "not sparing the flock." The ways of

particular view to remedy these deplorable evils, that the *Vermont Juvenile Missionary Society* has been established. Its funds are to be exclusively devoted to sending forth Missionaries to supply the destitute congregations of this State, and of parts adjacent. The field of labor is extensive; and to enable the society successfully to accomplish the great purposes of its institution, liberal contributions to its funds, will be indispensable. The important objects which the society is intended to promote, will we trust entitle it to the confidence, the prayers, and the friendly aid, of every class of the community. It was however, more especially designed to embrace the middle aged and the young. Upon these two classes the Society particularly urges her claims; and she does this with confidence. Will it with any body of men, justly bearing the christian name, be made a question of duty, whether they are bound to minister to the spiritual necessities of their breth-

He, who can seriously readiness they manifest to as-
 sist, to the extent of their abil-
 ity, in their support, are cir-
 cumstances which powerfully
 appeal to every benevolent
 heart; and shall they appeal
 in vain? Upon many of those
 whom we address, God has the
 highest and most sacred claims.
 They owe a debt to his grace
 and mercy, that no exertions,
 and no sacrifices of theirs can
 ever cancel. What multitudes
 of our youth, and of those far-
 ther advanced in life, have, in
 the recent extensive revivals of
 religion, been hopefully "bro't
 out of darkness into God's mar-
 vellous light; and have had a
 new song put into their mouths,
 even praise to our God." Can
 such find it in their hearts to de-
 ny to others, those religious
 privileges, which they trust
 have been the sanctified instru-
 ments of their salvation—to
 withhold from them those pre-
 cious ordinances of the Lord's
 house, and of his table, which
 have so rejoiced their souls?—
 The genuineness of that hope,
 which could produce such fruits,
 would be more than questiona-
 ble. If the tender compassions
 of the gospel, if christian affec-
 tion for our brethren, and a deep
 anxiety to promote the spiritual
 welfare of our fellow men, are
 not the inmates of our bosoms,
how dwelleth the love of God
in us? Let us then, bring a
 willing and liberal offering un-
 to the Lord. Let us lay by in
 store for his service, according
 as he hath prospered us, and
 given us ability, always remem-

bering that we are his stewards, and that a strict account will be required in the final day, of the manner in which we have used our Lord's goods. Let us wisely avoid that dreadful condemnation, which shall then fall alike upon the unprofitable servant who has buried his talent in the earth, and upon that prodigal and unrepenting son, who has wasted his substance in riotous living. Let us pour our benefactions into the treasury of the Juvenile Missionary Society. The streams of that fountain which we shall thus contribute to swell, will run forth to water the desert—spreading life and verdure on every side, and causing the wilderness to rejoice and blossom as the rose.

How delightful the thought, that in aiding this cause we are co-workers together with God. *By his blessing on our exertions*, we shall revive the hearts of many of his mourning people; make many desolate and solitary places glad because of Him; extend and strengthen the empire of the Redeemer, and add at least some precious jewels to the crown of his glory.

In that day when every object of human pursuit, shall be stripped of the false coloring, with which a vicious and misguided imagination has invested it; when things shall be estimated according to their real value, and every action of our lives shall receive its just recompense of reward; then it shall be seen how much brighter and more imperishable are

the honors, awarded to him who of his penury hath cast his mite into the treasury of this Society, than those which shall await the most successful competitors in the race of ambition, or the most favored sons of terrestrial fortune, power and glory. Yes, brethren, we may well hope, (always relying on the grace and faithfulness of God) that through the exertions of this Society, the hearts of some of Christ's sincere disciples will be comforted, & some sinners turned from the error of their ways unto the wisdom of the just: And if this be the lot of but a single soul, through our instrumentality, shall we have laboured and prayed in vain? Is not every new born child of God, a fresh reward of the Saviour's toil? Does he feel no delight in beholding an immortal soul redeemed from the thralldom of sin, released from the dreadful weight of his Father's wrath, and set as a star forever to shine in those new heavens which He shall create? Is it nothing that the angels of God should have a fresh occasion to rejoice over the repentance of another sinner? Is it nothing to us, beloved brethren, that one of our fellow men, should escape the endless pains of the second death, & be made a partaker of the inheritance of the saints in light? That instead of the cries and blasphemies of the pit, his mouth should through eternal ages, be filled with the songs and hallelujahs of the upper temple? God for-

id that any heart should be insensible to such affecting considerations. Rest assured that he who sincerely prays that God's *kingdom may come*, will cheerfully give of his substance to accelerate its progress. Let every friend of Emanuel then, who is anxiously waiting for the consolation of Israel, stand in his lot. Let him humbly and cheerfully perform the duties of his station; let him contribute to the funds of this society, and of the church according to his ability; and let him not forget to accompany his gifts with his prayers. The bread that, with faith, he casts upon the waters, shall in due time return to him again; and he shall find the blessed promise verified, that he who watereth shall be watered also, himself. It is not a day when God's people labor, and pray, and give, in vain. Zion is soon to be made the joy and praise of the whole earth. "Nations shall walk in her light, and princes shall come to the brightness of her rising." Ethiopia is already *stretching forth her hands unto the Lord, and the islands of the sea are waiting for his law.*—The empire of darkness is every where receding before the rays of the Sun of righteousness. Let those who fear the Name and love the cause of God, neither faint nor grow weary; but let them say with the prophet of the Lord: "For Zion's sake, will I not hold my peace and for Jerusalem's sake I will not rest, until the right-

eousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

FROM THE LUMINARY.

THE WALDENSES, *The Missionaries of the dark ages.*

This distinguished and evangelical body of men, have long occupied a most interesting place in ecclesiastical history.—Amid the darkness of the middle ages, and the corruptions of papal heresy, they were the salt of the earth, the light of the world. Their memory deserves to be cherished with veneration, & their history developed with assiduous care. They are the father of Reformation, and, according to Beza, the seed of the most ancient christian church.—Scultetus declares that their churches had continued down in succession from apostolic times. In the preface of the first French Bible that ever was printed, they state, that they had ever possessed the scriptures, since the apostolic age, and through successive generations had preserved in well written manuscripts, the whole of Divine revelation. Eusebius speaks, in terms of high respect, of churches and martyrs under Antonius Verres, A. D. 179, in those very parts of France where the Waldenses chiefly flourished.

This wonderful people were known by various appellations. Sometimes they were designated by names indicating opprobrium & sarcasm; as the *Catha-*

ri, or puritans; the *Eratracilli*, or little brethren; the *Humiliati* or humble men; *Paterines*, because, refusing to worship the host, it was asserted they worshipped only the Father; *Manichees*, because they denied that papal authority was the source of civil magistracy, &c. &c. Their name *Waldenses* could not, as Mosheim intimates, have been derived from Waldo, a citizen of Lyons; for they bore the title more than two centuries before Waldo's time. In his *Histoire des Hommes illustres*, Beza affirms that they were so called from their abode in the valleys and straiter parts of the Alps, where they had for a long time retired, being the relics of the pure primitive churches. They were called *Albigenses*, from *Albi*, a city in Languedoc, and for a similar geographical reason, they bore the names of *Arletenses*, *Picards*, and *Lombards*. The popular appellation of *Lollards* was probably derived from Walter Lollard, one of their eminent barbes. A prison in London whither they were sent, is said to be known to the present time by the name of the Lollard's Tower.

It may seem unnatural and absurd to derive the character of men from the testimony of enemies. And yet such was the purity and eminence of the Waldenses, that those who sought their extirpation were compelled to acknowledge their moral worth. Rainerius, an inquisitor, declares, that they

live uprightly before men, and put their trust in God for all things: and when he states how these, whom he calls heretics, may be detected, he observes they may be known by their manners, which are composed and modest, and by their words, for they avoid scurrillity, detraction, levity and falsehood. Bernard Girrard in his history of France (book 10th) observes that the Waldenses have been charged with things of which they were never guilty. Very remarkable are the words of Jacob de Riberia, secretary to the king of France, in his *Collections of Tholouse*. "In so great honour was the sect of these men, that they were exempted from all charges and impositions, and obtained more benefit by the wills and testaments of the dead, than the priests: a man would not hurt his enemy, should he meet him upon his way, accompanied with one of these heretics; insomuch that the safety of all men seemed to consist in their protection."

The means, by which they maintained and diffused the truth of God, were numerous; but are chiefly reducible to three; the instruction of youth, the improving of ministerial abilities, and the influence the persecutions and martyrdoms they suffered produced on the hearts of thousands.

Into the knowledge of the holy scriptures their children were introduced by means of catechisms, committing large portions of the bible to memory,

and the constant use of parental instruction. Every family was a college for spiritual information, and a chapel for frequent and fervent prayer.—

Mothers taught their babes to lisp the name of the blessed Jesus. Fox, in Martyrology, asserts, that Vessember in his oration concerning the Waldenses, declares that the bishop of Cavaillon during the great persecution of Merindal in Provence, first sent a monk to convert them, who returned and declared that he had profited more in the knowledge of the scriptures by the interview, than he had ever done before. The disappointed bishop sent a number of young monks among them to confound them by subtle questions; but one of them declared on his return that he had learned more from the little catechized children among the Waldenses, than he had from the disputations in divinity which he had heard among the most eminent Parisian divines. The bishop, dissatisfied, sent for the little children, and “caused them to be interrogated in the presence of a great assembly, and to question one another, which was done with that grace and gravity and understanding that was marvellous to hear; to the confounding of the doctors and learned men, then present.”

Their preachers were called *barbes*, from their wearing their beards. Such as did not travel, as missionaries, to propagate the gospel in distant countries, were employed in the vallies in

instructing youth who were called to the work of the ministry. The studies of the young men embraced grammar, logic, moral philosophy and divinity. Many added to these pursuits an extensive acquaintance with clinical medicine and surgery, becoming at once skilful physicians for both the body and soul of man. Some of them promoted the mechanical arts, in imitation of Christ, who was a carpenter, and of Paul who was a maker of tents. Bucer represents their *college* as consisting of men excelling in gravity and prudence; and Bucer informs us that, besides the labours of the Sabbath, the pastors all the week carried the light of evangelic truth into the surrounding villages, preaching also in the fields to the keepers of the flocks. In the month of September they had a general meeting or association to consider the interests of the church of Christ.

It is a maxim long established, that persecution ever ultimately advances the cause it attempts to destroy. On the column of sufferers, of martyrs for the cause of Christ, the name Waldenses will ever stand high and shine with deserved effulgence. Artifice was employed to detect and destroy these invaluable men. Persons were sent out by the Roman authority, among whom were Francis, Dominic & Benedict, who were commissioned to affect their plainness and simplicity, and thus to gain upon or confront

them. These insidious opposers were *sainted* for their labours, and became the originators of the orders of Franciscan, Dominican and Benedictine friars. This policy not succeeding, pope Innocent sent out legates and inquisitors, and afterwards a crusade of armed men. Some of them, by these cruel measures, were scattered abroad; but as is observed by Dr. Usher, "as the persecution about Stephen by that dispersion proved much for the furtherance of the gospel in other parts of the world, so was it here; for those that were not fit for war, went up and down, with more freedom into most parts of Europe; insomuch that Æneas Sylvius, afterwards pope Pius the second, confesses, that, "neither the decrees of Roman pontiffs, nor the armies of christians, could blot out their existence. The sufferings of the Waldenses in Dauphine, in Piedmont, in Bohemia, in Germany, in France, in Poland, in Flanders, in England, in Italy, in the Lesser Asia, were almost incredible. They were despised, abandoned; anathematized, imprisoned, dragged to death with horses, stoned, burned, beheaded and drowned: but they overcame by the blood of the Lamb, and the word of his testimony. Their doctrine arose like the etherial sun. Wickliffe and Calvin, Luther and Zuinglius, and a thousand others, caught the celestial fire.—The church of Christ in the present age has greater reason,

than at first may appear, to bless God for the purity, fortitude, wisdom, heavenly-mindedness and missionary ardour of the WALDENSES. Their views on the subject of baptism are amply detailed by the learned and laborious Henry D'Anvers.

In the days of Edward II. and III. of England, the Waldenses bore the name of Lollards, for a reason already assigned. The great reformer Wickliffe, as has been suggested, was of their number. The testimony given to this excellent man by the University of Oxford, as it does honour to his memory, and may serve to illustrate the Waldensian character, shall close the present outlines.

"That the special good will and care we bear to John Wickliffe, some time child of this university, moving and stirring in us, we do with one mind, voice and testimony, witness all his conditions & doings throughout his whole life have been most sincere and commendable; whose honest manners and conditions, profoundness of learning, and most redolent renown and fame, we desire the more earnestly to be notified and known to all the faithful; for that we understand the maturity and ripeness of his conversation, his diligent labours and travels to tend to the praise of God, the help and safeguard of others, and the profit of the church:

"Wherefore, we signify by these presents, that his conversation, even from his youth, un-

to the time of his death, was so praise-worthy and honest, that never at any time was there any spot or suspicion notified of him; but in his answering, reading, preaching and determining, he behaved himself laudably, and is a stout and valiant champion of the faith, vanquishing by the force of the scriptures all such (friars) who by their wilful begging blasphemed and slander Christ's religion, &c. And who, amongst all the rest of the University had written in logic, philosophy, divinity, morals and the speculative art, *without peer*.

"The knowledge of all which we desire to testify and deliver forth, to the intent that the fame and renown of this doctor may be more evident, and had in reputation among them into whose hands these present letters-testimonial shall come.

"*In witness whereof*, we have caused these our letters-testimonial to be sealed with our common seal at Oxford, in our Convocation house, the 5th of October, in the year of our Lord 1406."

The following impressive remarks are taken from the address of the Merchant-Seamen's Auxiliary Bible Society in London.

"Let not the peculiarity of their situation, (that is, of seafaring men,) and of their manner of life, be forgotten. They are necessarily deprived of many advantages of instruction enjoyed by persons who live regularly on shore. Once at sea,

a seaman has no choice of associates: he is fixed to his ship-mates, and thus for the most part secluded from any society but that of the profane and dissolute. The privilege of resorting with their families to the house of God, to listen to his word, and of uniting with the congregation of christian worshippers in the services of prayer and praise, is in a great measure unknown to them.—The sun of the Sabbath generally arises to their view from beneath the same waste of waters with the light of a common day; and their thoughts and duties seem to merge in the single object of guiding their vessel through the deep. It has been calculated, that one half or two thirds of a sailors life, is thus spent on the ocean: and that, of the remainder, one half is passed in foreign harbours, where no christian instruction can in general be obtained.—Under these unfavorable circumstances, it is scarcely to be expected, that during the fragment of his time which he passes in his own land, the means of instruction, even if offered to him, should be eagerly embraced; and for this neglect, those who are even slightly acquainted with the force of habit, and the common principles of our nature, will not find it difficult to account. The seaman remains, therefore, for the most part, as ignorant of the things which accompany salvation, as if the will of God had never been revealed to man—and even

the hardships of a seafaring life, and the thousand perils peculiarly incident to his profession, instead of awakening his mind to serious reflection, too often produce in him, from the want of christian instruction, a contrary effect, and lead him to dedicate almost every moment of his time, while on shore, to the most sordid, and debasing, and ruinous indulgencies.

“With respect to some of the disadvantages which have been enumerated, it is obvious that we cannot remove them: they belong of necessity to a seafaring life. But then these evils are not without the means of alleviation. Sailors often have at sea much time for reading.—By the general diffusion of education, many of them are qualified thus to employ their time; and the disposition either to read for themselves, or to listen to others, is very prevalent among them. Unhappily the few books to which they have access are often of the worst description. But may not their leisure hours, and their inclination for reading, be converted to a better account? Is it impossible to give a more profitable direction to their minds? Will they have no curiosity, if the means be afforded, to learn something of that God whose path is in the great waters, and whose wonders they behold in the deep? Is there nothing to interest them in the representation of their own state, and of the awful eternity to which they are hastening? Will they turn

a deaf ear to the history of the Redeemer, to the hopes and promises, the invitations and threatenings, which involve their present peace and everlasting welfare? Is not the seamen, then, formed by the same Hand with ourselves? Is he not capable of being moved with the same feelings and affections? Does the volume of Divine Truth appeal so forcibly to all other men; and is he alone, by some law of creation, or by some hard condition of his lot, to be regarded as excluded from the common range of his Maker's bounty, and as inaccessible to the influence of his word and Spirit? With the evidence before us of Pitcairn's island—an island far removed from European civilization—where the descendants of a British seaman who was happily possessed of a bible, trained, by means of that blessed book, in the fear and love of God, are now exhibiting an example of piety which might well put even Britain to the blush;—with such an example before us, can we doubt for one moment that the word of God is still capable, under every variety of circumstance and situation, of answering the high and ennobling purposes for which it was given to mankind?

“That sacred volume, it is the object of this address to provide for the seamen who are employed in navigating our commercial marine. And should it succeed in that object, it may be reasonably hoped, of num-

bers among them, that, through the blessing of its Divine Author, the bible may become their companion and guide through life; their consolation and support in every danger,—the standard, as it were, under which they sail, the anchor by which they hold amid the storms of this world, and the compass to direct them to that haven where perils will no longer beset their course, nor disturb their enjoyment of rest and tranquillity forever.

A Father's best wishes for the welfare of his son, exemplified in the prayer of Jacob.

"GOD ALMIGHTY BLESS THEE."

Genesis xxviii. 3.

The suppliant was a patriarch, accustomed to prayer, and to whom, in answer to the voice of supplication, children had been granted. He was an old man. He had lived one hundred and thirty-seven years, at least; yet still felt all the glow of paternal love. It is not in the power of age to diminish the ardours of natural affection.

The son, for whom he prayed, was young; and youth, more perhaps than any other period of life, is alike exposed to temptation and favourable to pious impressions. This son was about to leave his father's house, and was on the eve of marriage. His father could not expect to live long, and yet was assured, from the inspirations of heaven, that his son, Jacob, should have a numerous progeny; for whose welfare Isaac must have

felt an interest, similar to the interest for his immediate descendant.

The object he addresses is GOD ALMIGHTY; a name by which Jehovah in the first ages of the world, was especially designated. Gen. xvii. 1. vi. 3. This heavenly Friend tho' he cannot do any thing in itself impossible, contrary to his perfections or subversive of his purposes, yet, it is evident from the creation, from scripture, and from the groundwork of redemption, possesses the attribute of ALMIGHTINESS; an attribute at once incommunicable, boundless and everlasting. The blessing of this omnipotent God involves in it his holy approbation, with all the gifts and graces a creature can enjoy. It can make us "blessed in the city, and blessed in the field." Thus saith the Lord, "Fear not, O Jacob, my servant, and thou Jesurun whom I have chosen: for I will pour water on the thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, and as willows by the water-courses." Doctor Owen considers [the language of God to Abraham, "blessing I will bless thee," as purporting, 'I will do so *without fail*; I will do so *greatly*, without measure and *eternally*, without end; and observes, that 'Abraham was the first person in the world, after our first parents, to whom the promise of the Messiah, as

the offspring of the promise, was confirmed.'

The best wish of the patriarch was as submissive as it was comprehensive and ardent. It is as if he had said, I ask not for thee, my son, riches and honor; I ask not freedom from afflictions or length of days.—The blessing I implore on thy behalf can sustain under poverty and reproach; it can sanctify accumulated distresses; it can sway thy life, and soothe an expiring hour; it can compensate for the absence of a tender father and a weeping mother; it can reconcile thee to the novelties and privations of thy ancestors; it can inspire devotion in thy heart, render thy example propitious to thousands, and open before thee the portals of paradise—"God Almighty bless thee."

The prayer was answered.—It may be considered as truly "a prophecy" as a prayer. He *shall* bless thee. The young man saw the same evening a vision of the ladder at Bethel. He wrestled afterwards with God, and prevailed. One of his sons saved a whole nation from destruction by famine, and from the loins of another the divine Messiah sprung.

Let parents offer for their children the supplication of Isaac, for the mercy of "God Almighty" endureth for ever!

A man should direct all his studies and endeavours at making himself easy now, and happy hereafter.

END OF SUMMER.

— "The fading many coloured woods,
Shade deepening over shade the country round
Imbrown; a crowded umbrage, dusk and dun,
Of every hue, from wan declining green
To sooty black."

"The Sun is now taking leave. Every thing is changed with us. The earth which was lately so beautiful & fruitful, is now becoming gradually barren and poor. We no longer behold that fine enamel of the trees in blossom; the charms of spring; the magnificence of summer; those different tints & shades of verdure in the woods and meads; the purple grapes; nor the golden harvests which crowned our fields. When the earth is stripped of its corn, its grass and its leaves nothing is to be seen but a rough and rugged surface. It has no longer that beautiful appearance which the growth of corn, greens, and herbs produces over a vast country. The birds no longer sing. Nothing now recalls to the mind of man that universal joy which reigned throughout all animated nature. He hears nothing now but the murmuring streams and whistling winds. Constantly the same dull sounds which can only create disagreeable sensations. The fields have lost their perfume; and the air is damp and cold.

"Yet the country stripped and desart as it is, still presents to a feeling mind the image of happiness. We may recollect with gratitude to Heaven, the

were once covered with corn and a plentiful harvest. It is true, that the orchards and gardens are now stripped, but the remembrance of what they have bestowed upon us, may make us content to bear the northern blasts which at present we feel so sharp. The leaves are fallen from the fruit trees; the grass of the field is withered; the dark clouds fill the sky, and fall in heavy rains. The unthinking man complains at this, but the wise man beholds the earth moistened with rain; and beholds it with a sweet satisfaction. The dried leaves and faded grass, are prepared by the autumnal rains to form manure to enrich the ground. This reflection, with the pleasing expectation of Spring, must naturally excite our gratitude for the tender mercies of our Creator. Though the earth has lost its beauty and exterior charms, and is exposed to the murmurs of those it has nourished and cheered, it has already begun to labor secretly within its bosom for their future welfare.

“Perhaps our own lot in this world has its seasons; if it be so, let us in the dull winter of life have recourse to the provisions laid up in the days of prosperity; and endeavor to make a good use of our education and experience. Happy if at the close of life we carry with us to the grave the merit of having been useful to society.”

STERN.

AUTUMN.

A BEAUTIFUL EXTRACT.

“The withered frame, the ruined mind,
The wreck, by passions left behind,
The shrivell'd soul, the scattered leaf,
Seared by the Autumn's blast of grief.”

Every where are to be seen the preparations for winter; there is one place where we fear they are too often forgotten—in the *heart*. In our figurative autumn, we forget that life is soon to cease; we are indifferent about our preparations for the Winter of *Death*. We hear the blasts of time howling around our heads, and quenching our glories in the dust, but we attend not to its warning voice, nor take council how soon this cumberous coil of mortality is to be shuffled off.

PROVIDENCE.

How manifold are the mercies of God, and how surprising the scene of adorable Providence! Here the wheels revolve within a wheel, and all the glorious spokes are full of flaming eyes, signifying omniscience and wisdom. Seeming contradictions just conduce to bring about the longed for blessing. Were all things silent, providence aloud proclaims a God; and to the observing eye, the government of the world in general, and of men and their affairs of life in particular, is not less beautiful, is not less surprising than the creation.—What mighty mountains are removed, what stupendous difficulties are dissolved, that a plain and easy passage may be

prepared for the approaching good! O how is my soul delighted with the back look into my life, and ravished with the sweet survey of the conduct of Providence! All mercies are benign and comforting! But O how do some exceedingly surprise! when I behold the instrument or hand which, the way and manner how, and the time when they came.

Thy path, O thou Governor of men and angels, is in the mighty waters, and thy footsteps are not known to thy creatures, for who can know the ways of him who is wonderful in working? Therefore I approve his conduct, admire his goodness, and where I cannot see his end am silent and adore.

On Monday the 26th ult. died at Quincy, Madam ABIGAIL, the venerable consort of the immortal JOHN ADAMS, late President of the United States, aged 74.

Madam ADAMS was a daughter of the Rev. WM. SMITH, of Weymouth, then in the county of Suffolk, who died in 1784. He was a gentleman in his manners, and of reputation in his profession. While Mr. ADAMS was in public life, his domestic life was a theme of congratulation to his friends and not unknown in the history of his administration. Madam was an affectionate but firm woman.— Acquainted with the economy and duties of a private condi-

tion, and unequal to the care and dignity of the highest honors. Our public honors are possessed by her posterity. She was possessed of the history of our country, and the great occurrences in it. She had a distinct view of public men and measures, and had her own judgment upon them, which she was free to disclose to her friends, but not eager to defend in public circles. She had the vigour of a firm constitution, and seemed designed for great old age. She was in appearance of middle size, and preserved the dress of the matrons of New England. The worthy President always appeared as the friend, who had lived himself into one with the wife of his bosom. The loss is the greatest that can be felt in his old age. *Essex Register.*

In Brattleborough, on Wednesday last, John W. Blake, Esq. Counsellor at Law, aged 61 years. He was an early settler in this village, and formerly a gentleman of very extensive business and practice in the Law.—The active discriminating powers of his mind, his hospitality and gentlemanlike deportment, were known and recognized by a very extensive circle of acquaintance in this and other states. For a year or two past, he had been afflicted with paralytic attacks, and almost wholly confined. He left a large and promising family to lament his death.